EPHESIANS 5:11

EX LIBRIS. F.G.WALLER
AMSTERDAM 1893
FORTIOR VOLUNTAS

PHILOSOPHIA · HERMETICA ·

GREMORIUM

MAGICUM +

Magical Grimoire , Obey to be in the Sacred Order

Secundum Honorium II, Leonem III, Celestinum II, Cluniacenses pontifices.

"According to Honorius II, Leo III, Celestine II, and the Cluniac pontiffs."

Translator remarks

This specific book bears a unique dual identity: it is an artifact of Hermetic philosophy that potentially connects the world of imperial French artistry to late-nineteenth-century Dutch institutional collecting.

The volume's known history is explicitly anchored by two distinct physical marks of ownership: an ownership inscription indicating it may have been owned by the French academic artist Jean-Louis-Joseph Mannay (1805–1860), with potential ties to Monseigneur Charles Mannay (1745–1824), and its subsequent entry into the private library of the prominent Dutch bibliophile François Gerard Waller (1867–1934).

Through limited sources, here is what we may be able to ascertain.

I. Jean-Louis-Joseph Mannay (1805–1860)

Jean-Louis-Joseph Mannay is a creator whose refined work survived in small fragments, but whose personal biography remains obscured by time.

Historical and civil registries reconstruct Mannay not merely as a neighborhood artisan, but as a classically trained academic sculptor.

Archival ledgers held at the *Archives Nationales de France* catalog Mannay under Registry Folder #327 as an *élève sculpteur* (student sculptor) at the prestigious École Nationale Supérieure des Beaux-Arts.[1]

This formal academic background explains how Mannay, a *sculpteur-figuriste* and ornamentalist living in the artisan corridors of *rue de la Fontaine-au-Roi* at the time of his death,[2] was able to secure a high-profile commission.

Most notably, his technical mastery is preserved in his 1834 marble portrait of the Napoleonic military hero, General Henri-François-Marie, Comte Charpentier.[2]

Following his death in August 1860, Mannay was laid to rest in Paris's iconic Cimetière du Père-Lachaise[3] but his remains were likely interred in a temporary plot that was later reclaimed by the city, leaving his legacy entirely dependent upon his surviving artwork and the contents of his private estate.

While the volume explicitly states Mannay as its owner, the exact mechanism by which he acquired it and allegedly had it signed by renown occultist Éliphas Lévi remains unknown.

1. Archives nationales (France), Pierrefitte-sur-Seine, Fonds de l'École nationale supérieure des Beaux-Arts, Série AJ/52, Dossiers d'élèves sculpteurs d'avant 1894, Dossier Jean-Louis-Joseph Mannay, Registre factice nº 327.
2. Région Hauts-de-France (Service de l'Inventaire général du patrimoine culturel). "Bas-relief (buste) du général Henri François Marie, comte Charpentier." *Dossier d'inventaire du patrimoine culturel, IA02001150*, 1993. Revised 2021. hautsdefrance.fr.
3. Archives de Paris. "Registre journalier d'inhumation, Cimetière du Père-Lachaise, 21 août 1860." *Archives de Paris*, n.d. paris.fr.

Translator remarks

II. Monseigneur Charles Mannay (1745–1824)

In mid-1800s Paris, complex Latin, philosophical, theological, and esoteric tractates would have required deep classical literacy and financial resources which would have presumably been far beyond the reach of a typical artisan.

The presence of a dense text on *Philosophia Hermetica* in the hands of an independent nineteenth-century sculptor presents a fascinating class paradox.

The resolution to this paradox may lie in the extreme historical rarity of the surname 'Mannay,' which could tie the sculptor's father, the Parisian *mouleur-figuriste* (plaster moulder) Jean Vincent Christophe Louis Mannay,[1] to the prominent, elite lineage of Monseigneur Charles Mannay (1745–1824).

Bishop Charles Mannay was a titanic figure of the French intellectual and theological elite: a Sorbonne Doctor of Theology, a personal tutor to the legendary statesman Talleyrand, and a high-ranking prelate personally appointed by Napoleon Bonaparte.

To enter the fiercely competitive *École des Beaux-Arts* in the 1820s, a student required powerful letters of recommendation or direct financial backing from a societal patron.

The geographic and temporal alignment supporting such a patronage appears remarkably tight.

Under the old pre-1860 administrative layout of Paris, the sculptor's father maintained his family workshop at 7, rue de Lappe,[2] placing them squarely within the historic artisan manufacturing hub of the Old 8th Arrondissement.

Following his active bishopric, Charles Mannay operated within the core ecclesiastical ministries of Paris, this meant the wealthy prelate and his working-class artisan namesake were physically co-located within the same compact Parisian urban grid during the exact window the young sculptor was coming of age.

The timeline is striking: the Bishop passed away in Paris in December 1824, just a few years before the young sculptor married and entered the elite Parisian art world in 1828.

This proximity may imply that the Bishop's estate and library were being sorted and distributed right as Jean-Louis-Joseph was preparing for his 1828 marriage and art school entry.

Whether this volume was influenced by the genealogical circle of the Bishop’s teachings, inherited directly from his scholarly Sorbonne-era library, or independently sourced by the sculptor during his academic tenure to inform its contents remains a missing link in the book's timeline.

1. Archives de Paris, *État civil reconstitué*, Index des mariages, 28 juillet 1828 (Jean-Louis-Joseph Mannay / Sophie Victoire Galliet), which explicitly registers the groom's parents as Jean Mannay and Manotte Bernard. This rare combination of names maps precisely onto the 1802 and 1819 notary records of Jean Vincent Christophe Louis Mannay and Adélaïde [Manotte] Bénard.
2. Archives Nationales (France), *Minutier central des notaires de Paris*, ET/XCIX/712 (Contrat de mariage, 21 mai 1802) et RE/XCIX/18 (Inventaire après décès, 3 juillet 1819). These instruments formally record the elder Mannay's trade as a *figuriste* and isolate the family workshop at 7, rue de Lappe in the old 8th Arrondissement

Translator remarks

III. François Gerard Waller (1867–1934)

The book's front matter features a definitive mark of late-nineteenth-century European connoisseurship: the engraved heraldic bookplate of François Gerard Waller, bearing his family motto *Fortior voluntas* ("Willpower is stronger") and the date 1893.[1]

F.G. Waller was one of the most affluent Dutch art historians and bibliophiles of his generation, later serving as the director of the *Rijksprentenkabinet* (National Print Room) at the Rijksmuseum in Amsterdam[2].

Waller spent decades aggressively compiling a peerless collection of rare prints and literature, which he eventually bequeathed to the Dutch state as a national treasure (the *F.G. Waller-Fonds*). [3]

The precise historical bridge between the sculptor's death in 1860 and Waller's acquisition of the text by 1893 remains unknown.

It is highly probable that following the passing of Jean-Louis-Joseph Mannay, his private effects were dispersed into the sprawling Parisian antiquarian market or familial estates.[4]

Waller, who frequently sourced rare European volumes through international dealers and auctions, likely acquired the book during this thirty-year window.[5]

By affixing his formal 1893 bookplate, Waller preserved the volume within the elite institutional network that protected it for future generations, lending significant weight to the potential legacy of its former owner.

Ultimately, a compelling question emerges: why would a collector of this caliber acquire a volume belonging to a seemingly obscure neighborhood sculptor?

The intersection of these ownership marks suggests that this book was not treated as a common workshop text, but as an intellectual artifact, a reality that grows entirely logical if the sculptor was indeed a branch of the illustrious Mannay family tree.

1. The 1893 bookplate of François Gerard Waller was explicitly executed by the renowned English master-engraver Charles William Sherborn (1831–1912). For a complete stylistic catalog of Waller’s extensive ex-libris collection, see *Catalogus van de prentenverzameling van het Rijksmuseum: F.G. Waller-Fonds* (Amsterdam: Rijksmuseum, 1934).
2. Waller served as director of the *Rijksprentenkabinet* from 1923 until his passing. His foundational work on printmaking, book curation, and the Dutch antiquarian networks is preserved across the administrative history profiles within the *Rijksmuseum Bulletin*. See, for context, Huigen Leeflang, "Acquisitions: History and Print Room," *The Rijksmuseum Bulletin* 64 (2016): 400–429.
3. The *F.G. Waller-Fonds* (F.G. Waller Fund) was formally established via bequest in 1934 and legally activated in 1938. It remains one of the largest endowments utilized by the Dutch State for the continuous international acquisition of rare graphic arts, manuscripts, and historically significant bibliographical specimens.
4. The liquidation and dispersal of deceased independent artisan estates within the 11th Arrondissement followed strict legal guidelines under the French Civil Code of the period. Personal property left un-inventoried by direct heirs was routinely sold off at local Parisian municipal clearinghouse auctions (such as those at the *Hôtel Drouot*) or passed directly into the secondary hands of the *bouquinistes* along the Seine.
5. Waller’s personal diaries and commercial ledger files, archived at the Rijksmuseum Research Library, demonstrate that he maintained a vast, active correspondence network with specialized antiquarian book dealers operating out of Paris, London, and Leipzig between 1888 and 1930 to track rare private library sales.

Translator remarks

A final note must be made regarding the linguistic framework of this text.

Much of the original Latin and French reflected historical variations in orthography and syntax that diverged from their modern standardized counterparts.

Consequently, the precise meaning of certain terms proved difficult to definitively ascertain.

However, the Latin has been modernized and translated into English for the reader's convenience, while the overall structure and philosophical intent of the text remain intact.

I have provided footnotes to clarify these ambiguities, leaving alternative interpretations to the scholarly discretion of the reader.

Furthermore, readers should note the recurring appearance of the word "kid", translated directly from the French *chevreau*.

Within the context of this Hermetic tractate, this term refers strictly to a young goat rather than a human child, and should be interpreted in accordance with its appropriate symbolic or practical meaning.

For any doubts regarding this translation, refer to the original text.[1]

To close these remarks, I would like to quote Ephesians 5:7-17 as a necessary caution against the elements contained in this book that are fundamentally incompatible with the Christian Orthodox faith.

> 7
> Therefore do not be partakers with them.
> 8
> For you were once darkness, but now you are light in the Lord. Walk as children of light
> 9
> (for the fruit of the Spirit is in all goodness, righteousness, and truth),
> 10
> finding out what is acceptable to the Lord.
> 11
> And have no fellowship with the unfruitful works of darkness, but rather expose them.
> 12
> For it is shameful even to speak of those things which are done by them in secret.
> 13
> But all things that are exposed are made manifest by the light, for whatever makes manifest is light.
> 14
> Therefore He says: “Awake, you who sleep, arise from the dead, and Christ will give you light.”
> 15
> See then that you walk circumspectly, not as fools but as wise,
> 16
> redeeming the time, because the days are evil.
> 17
> Therefore do not be unwise, but understand what the will of the Lord is.

Alexander the Repentant, 2026

1. Anonymous. (19th century). Gremorium magicum. Source Library. Retrieved June 7, 2026, from https://www.embassyofthefreemind.com/digital-collection-search?book=gremorium-magicum

In the name of the Father, the Son, and the Holy Spirit.

Amen.

Behold the star that appeared to the Magi; it bears a sacred name at its center and has six rays.

To this star, the good genii obey; before it, the angels bow and the demons tremble.

Flee far from me, enemies of the star.

Flee, allies of darkness and rebellion.

Flee, angels of disorder and of wrath; come to me, friends of the star; come, angels of light, of obedience and of order; come, angels of strength and of gentleness.

The sun has risen, the Lamb has opened the book; those who have suffered shall be happy.

I believe it and I will it, by the holy names.

Credo in unum Deum, Patrem omnipotentem, factorem caeli et terrae, visibilium omnium et invisibilium, et in unum Dominum Iesum Christum, a magis adoratum, et in unum Spiritum propheticum. Amen.

"I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible, and in one Lord Jesus Christ, adored by the Magi, and in one prophetic Spirit. Amen."

All power has been given to wisdom, for it is through wisdom that supreme power created the worlds and all that they contain.

The powers of supreme wisdom said: “Let there be light, and there was light.”

It is in the name of this wisdom and by the virtues of these powers whose name is Eloïm

that the child of wisdom must carry out the higher works of science.

It is in the name of this wisdom and by the virtues of these powers whose name is Eloïm that the child of wisdom must carry out the higher works of science.

We, in order to act in union with supreme wisdom, must have a submissive soul, a body without defilement, and a pure heart.

One must abstain from all evil desire, from all drunkenness, and from all immodest intimacy; one must practice religion and observe its purification’s and rites with a righteous conscience.

One must keep watch over the works of science, the most inviolable secret, and the most rigorous silence.

One must do good according to one’s ability.

There are three sacred signs that must be engraved in our hearts, and before which demons tremble, angels bow, and men of science and good will rejoice: these signs are placed at the head of this book.

They are the shining star, the cross of salvation, and the Seal of Solomon.

Never exercise the power of the S*anctum Regnum* through guilty assent or through vain curiosity.

May the love of God be your guide, the good of humanity your aim, and self-sacrifice your means.

Never call upon a spirit without knowing the powers of that spirit and without being able to command it.

Secret of the Grimoires

When, according to the prescriptions of the Grimoire of Honorius, you sacrifice a black rooster, it is the devil that you are sacrificing.

The rooster is vigilance; blackness is darkness.

Vigilance of darkness, intelligence of error, erroneous intelligence:
the Devil.

When, according to the Great Grimoire, you make a fork with the knife that has sacrificed a virgin kid.

You represent the horns of the devil, that is to say, the power of darkness.

The kid is innocence; the sacrificer is crime; the fork is the will disposing of crime.

All these symbols can be used for good, for crime is always defeated by virtue.

Science of Time and Signs

There are seven days in the week and twelve hours in the day.

The Days are:

Sunday, the Sun

Monday, the Moon

Tuesday, Mars

Wednesday, Mercury

Thursday, Jupiter

Friday, Venus

Saturday, Saturn

The Hours are:

1

Hours of the day:
The hours of the day are counted from noon to midnight.

2

Hours of the night:
The hours of the night are counted from midnight to noon.

From 1 to 3 hours of the day: Saturn, Jupiter, Mars.

From 3 to 6: Mercury, the Moon, Venus.

From 6 to 9: the Sun, the Moon, Mars, Venus.

From 9 to 12: Mars and Venus.

From midnight to 3 o’clock: Venus, the Moon, Mercury.

From 3 to 6: Mars, Jupiter, Saturn.

From 6 to 9: Venus, Mars, Lilith.

From 9 to 12: the Moon, the Sun, fire.

The genii or angels of the planets are:

1

For the Sun:

Michael, or Saint Michael, whose signature is as follows.

The invocation to Michael is made with these words:

Mi ka mo ka

"Who is like You?"

Beelim[1] Jodhevanhe

1. Translator's Note: It is unclear on the exact spelling of the word shown. (Beeling *)*

2

For the Moon:

Gabriel.

His invocation is:

Adam_Chavah_Chutz

“Adam Eve Audacity”

Lelith

Ave, gratia Plena

“Hail, full of grace”

3

For Mercury:

Raphael.

He is invoked for works of healing.

The dog is consecrated to him; his sign is:

INRI

OR

The angels of the other planets are Amael, Samael, Sachiel, and Orifiel.

There are four elemental forms:

Air is inhabited by sylphs.

Water is inhabited by undines, or nymphs, or water fairies.

Earth is inhabited by gnomes.

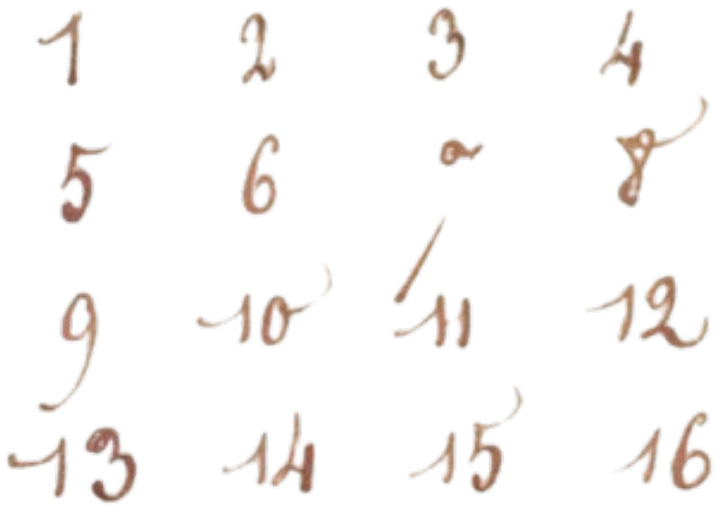
Fire is inhabited by salamanders.

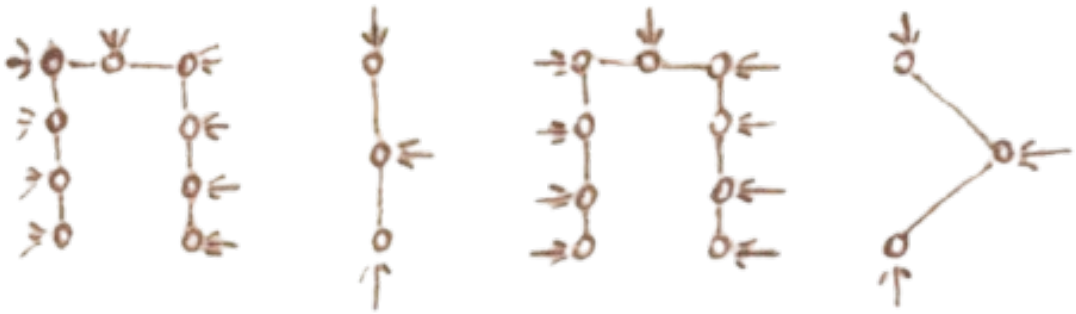
Spirits torment imprudent evokers and obey wise cabalists.

Before all works, the four elemental forms must be purified and mixed with blessed salt.

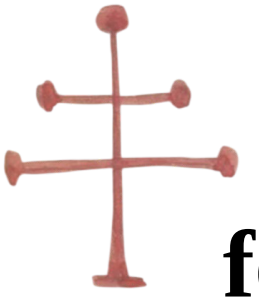
One must also, in preparations, observe the sacred numbers.

The sacred numbers are: three, four, seven, nine, twelve, and twenty-one.





Understand this sign, and you will know all things.



Preparation for the Great Works

Observe the practices of the religion in which you were born, and, before all else, if you are Catholic, confess and receive communion.

Never enter an impure place.

Never allow yourself to be touched by a prostitute.

Wash your face and your hands three times a day and your feet every evening before going to bed.

Never allow an impure steel object, or one that has been used by others, to pass through your hair or your beard.

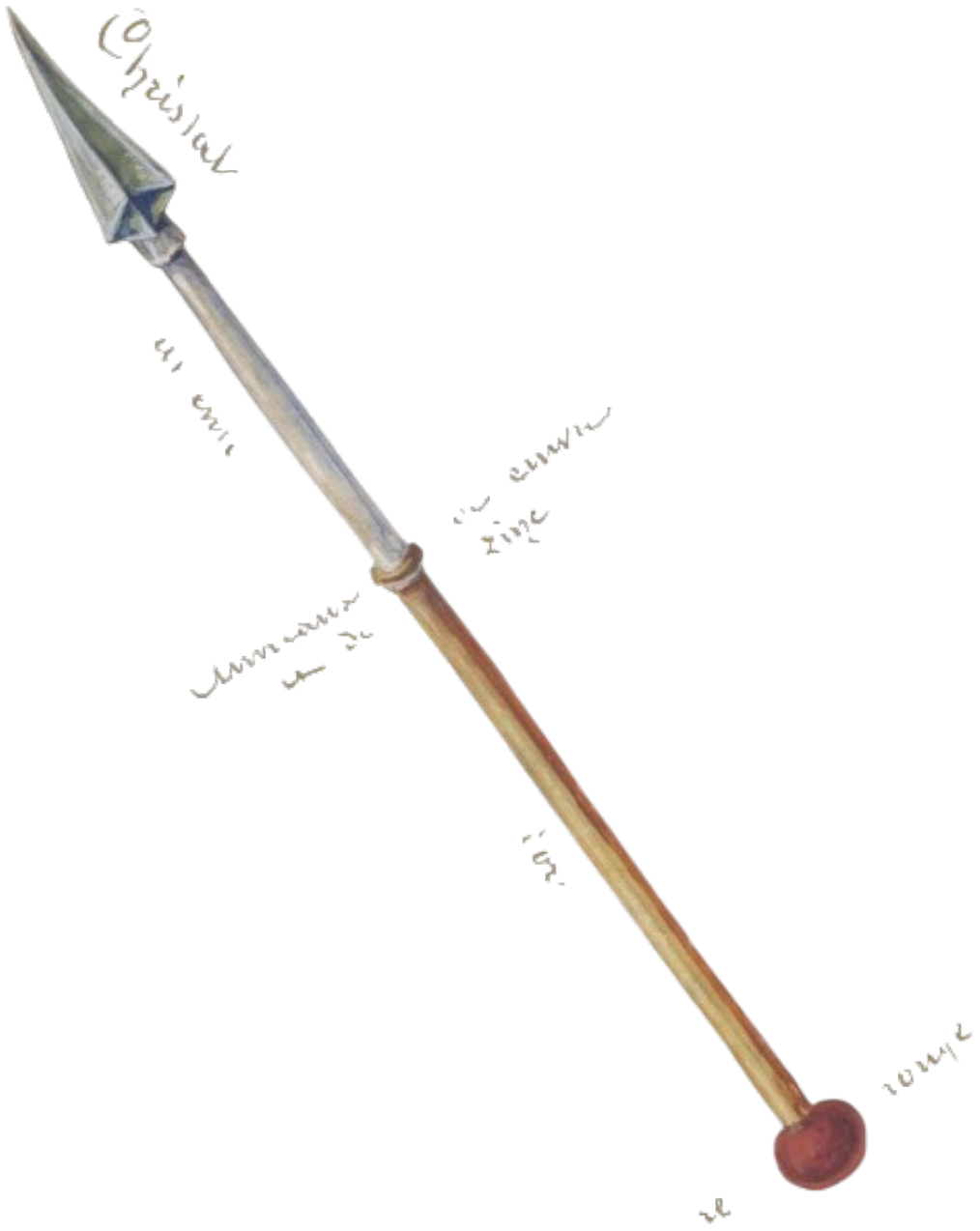
Never keep on your person a garment stained with blood or with any kind of animal filth whatsoever.

Vow never again to shed blood, and keep for expiations the skin of the sacrificed kid.

The kid represents the righteous Abel, and the hazel wand iron-shod with the sacrificial knife represents the withered branch and the great horned serpent that will be burned in the fire of hell.

You shall have another straight wand, of a single growth, without knot or flaw; you shall take this wand from an oak precisely at the moment when the sun appears on the horizon on a beautiful spring, summer, or autumn morning, you shall have it gilded [covered in gold] up to the middle, and the other half shall be silvered.

You shall terminate it on one end with a red wax ball and on the other with a quadrangular crystal point.



Crystal (The point)

Silvered / Silver-plated (The upper half)

Copper and zinc rings (The central dividers)

Gilded / Gold-plated (The lower half)

Red wax (The base ball)

You shall also have a sword, new and pure of blood, to command impure spirits.

You shall prepare yourself for the great works by a fast of nine, twelve, or twenty-one days, depending on the importance of the evocation; and during the days of fasting, you shall invoke the spirit you wish to conjure nine, twelve, or twenty-one times a day, determining the form in which you wish it to appear.

You shall trace the character and the figure of the spirit upon virgin parchment and upon a mirror with the consecrated ink.

You shall wrap the mirror in silk and place it behind your head when you sleep.

You shall wrap the parchment in the same manner and wear it fastened upon your chest.

During the entire time of the great fast, you shall not go to bed.

On the day of the work, you shall take a bath, and you shall clothe yourself in white and pure garments.

And you shall fast more rigorously than on the preceding days.

You shall speak to no one without necessity, and you shall pray to God continually in your heart.

After the work, you may eat, but only vegetable substances.

You shall prepare two braziers and four blessed candles, incense, camphor, and salt; you shall have a white robe and a crown of vervain and gold.

The charcoal shall be of alder, poplar, and laurel wood; it must be made in advance with the proper exorcisms.

The place of the exorcism must be a secluded spot where nothing can distract the attention.

The walls must be hung with a drapery of a single colour; there must be four mirrors arranged at the four corners.

The circle shall be made with a charcoal from the blessed fire; the kid* skin shall be placed under one of the braziers, and in the brazier, the two iron-tipped points of the forked wand shall be left to heat.

One shall take the sword in the right hand and the wand not forked, in the left hand; then the evocations shall begin.

The four elements shall be conjured with these words:

Conjuro te, creatura (ignis for fire, aeris for air, aquae for water, terrae for earth).

“I adjure you, creature.”

Ut sis mihi adjutorium potestalis et sacramentum volontatis.

“That you may be for me an aid of power and a sacrament of the will.”

Jod He Vau He.

“Jod Hé Vau Hé.”

Amen. Sic fiat.

“Amen. So may it be done.”

So be it.

I emne erre I

“Jesus of Nazareth, King of the Jews.”

Verbum caro factum est. Amen. Fiat.

“The Word was made flesh. Amen. Let it be done.”

Fiat verbum meum caro angelorum,

“Let my word become the flesh of the angels.”

Fiat virtus mea forma eorum.

“Let my power be their form.”

Fiat inspiratio mea spiratio eorum.

“Let my inspiration be their breath.”

Fiat verbum meum verbum eorum.

“Let my word be their word.”

HOC EST ENIM CORPUS MEUM

“For this is my body.”

Beginning of the Conjurations

Ego dixi: Dii estis. Ego constitui te deum Pharaonis. Dominus dixit, et facta sunt; mandavit, et creata sunt.
Et Verbumcaro factum est.
“I said: You are gods. I have appointed you as the god of Pharaoh. The Lord spoke, and they came to be; He commanded, and they were created.
And the Word was made flesh.”

In cujus virtute et nos mandamus spiritibus aeris hujus, ut appareant nobis et mandata nostra perficiant, per Eloïm Sabaoth, Eloïm Gibor, Adonaï, Shaddaï, A.G.L.A, Tetragrammaton.
“By whose power we also command the spirits of this air, that they may appear to us and accomplish our commands, through Eloïm Sabaoth, Eloïm Gibor, Adonaï, Shaddaï, A.G.L.A, Tetragrammaton.”

I address myself especially to you, spirit who answers to the name…

By the great names that I invoke together with you, and by his hope which is also mine,

Come N…
Come N…
Come N…

Veni sine deformitate, veni non ad illudendum sed ad respondendum.
“Come without deformity, come not to mock but to answer.”

Ouïamar Eloïm, iaï aour ouïaï aour
“And God said, 'Let there be light,' and there was light.”

I address to you the command of Eloïm by these powerful words:

Fiat mihi lux tua.
“Let your light be made for me.”

Fiat mihi forma tua.
“Let your form be made for me.”

Fiat mihi visio tua.
“Let your vision be made for me.”

Sine strepitu et fragore.
“Without noise and without tumult.”

Per Eloïm et Adonaï.
“Through Eloïm and Adonaï.”

Per virtutem sanctorum.
“through the power of the saints.”

Per scientiam doctorum.
“through the knowledge of the learned.”

Per potestatem magorum.
“through the power of the magi.”

Per omnes virtutes et potestates aeris hujus.
“through all the virtues and powers of this air.”

Per principes sylphorum.
“through the princes of the sylphs.”

Per reginam nympharum.
“Through the queen of the nymphs.”

Per ducem gnomorum,
“through the leader of the gnomes.”

Per salamandras ignis et orationem earum.
“through the salamanders of fire and their prayer.”

Veni, veni, veni.
“Come, come, come.”

If the spirit appears, give it a sprig of verbena and cast a pinch of blessed salt onto the brazier that is before you.

If monstrous forms appear present the tip of the sword to them, saying:

Dii gentium daemonia, Dominus autem caelos fecit.
"The gods of the nations are demons, but the Lord made the heavens."

Before asking anything of the spirit, you shall show it the Seal of Solomon and the sign of the pentagram.

When it has satisfied you, dismiss it by saying:

Recedite in pace et ite ad loca vestra, per enim qui venturus est judicare vivos et mortuos et saeculum per ignem.
"Depart in peace and go to your places, for He is to come who shall judge the living and the dead and the world by fire."

Amen, amen, amen.

Ostende nobis, Domine, faciem tuam, et salvi erimus.

“Show us your face, Lord, and we shall be saved.”

Prayer

In the glorious name of the great living God, to whom all things are, from all eternity, present and subject, I, his servant, renouncing all vain curiosity, but for the good of my brothers, I,

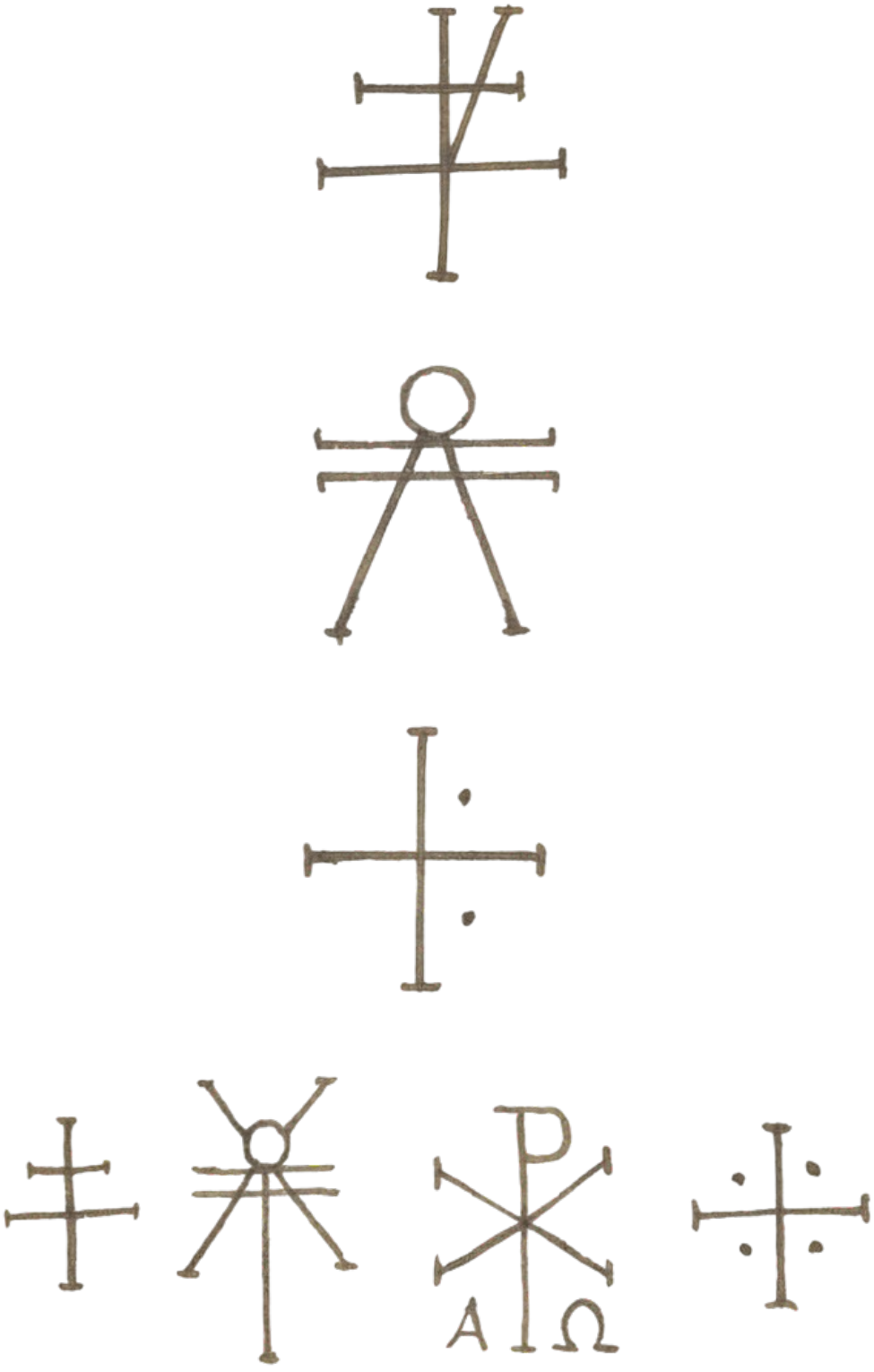
I say

N…
N…

entreat you, O Father of light and of the Word of truth to send me one of the angels whose names are written in the circle, and that they may deign to instruct me in the things I desire to know.

I ask this of you by the names of Emmanuel, Soter, Christos, and Jehoshua.

Amen.



Occult signatures

By these signatures and their rectifications, I conjure you and I command you in the name of holy Kether, of Jod-Heva, of Adonaï, of A.G.L.A, and of Shaddaï.

Tu qui, assumpto nomine Adonaï, apparuisti mihi mannaïous[1] per victimam immolatam et ipsius sanguine alligatus, cito respondeas et appareas.

"Thou who, having taken the name Adonaï, hast appeared to me mannaïous[1] through a sacrificed victim and bound by its blood, quickly answer and appear."

I command you (this).

Or I will bind you to the letters of the sacred name.

So that you may find therein the punishment of your blasphemy.

Si autem unus es de spiritibus elementaribus, conjuro-te et adjur per vinculum sanctum nominis Adonaï, ut mihi presto sis et sponte venias per Pentagrammaton.

"However, if you are one of the elemental spirits, I conjure you and adjure you by the holy bond of the name Adonaï, that you be present to me and come willingly through the Pentagrammaton"

1. Translator's Note: It is unclear on the exact spelling of the word shown. (*)*

et nomen sen rectum sen[1]
“and its true name,”

inversum et in virtute hujus signi.
“inverted, and by the power of this sign.”

1. Translator’s Note: Potentially “and its name, whether right or”.

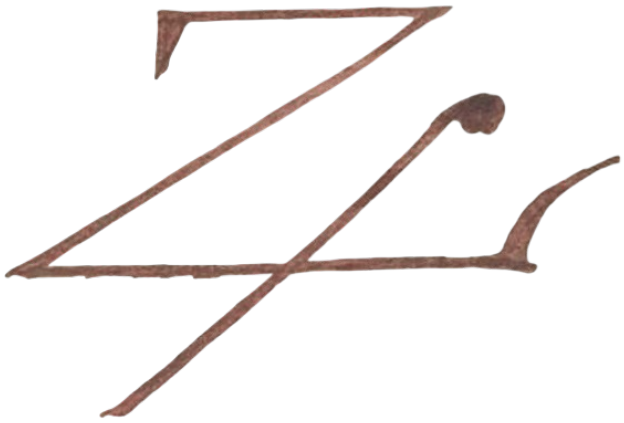
Occult Medicine

The laying on of hands, breath, and prayer are the first remedies of occult medicine.

The universal specific for wounds and injuries is composed of magnetized oil and wine.

The oil must be pure olive oil, with a mixture of one-fifth essential oil of turpentine.

The simples are verbena, mugwort, rue, chamomile, and centaury.



It is necessary to begin by healing the soul, which is almost always more ill than the body.

One must bring the patient to acts of faith, hope, and charity, then to the acceptance of his illness for the glory of God.

God gives us riches when we have come to love health and poverty.

He restores our 5 when we are perfectly resigned to illness for then neither poverty nor illness are any longer necessary for our moral advancement.

The divine names of the Clavicle.

Aël

God, principle of things and the first of his angels.

Baël

The god of numbers and of characters.

Saël[1]

The Creator of fruitful things and the sanctifier of loves.

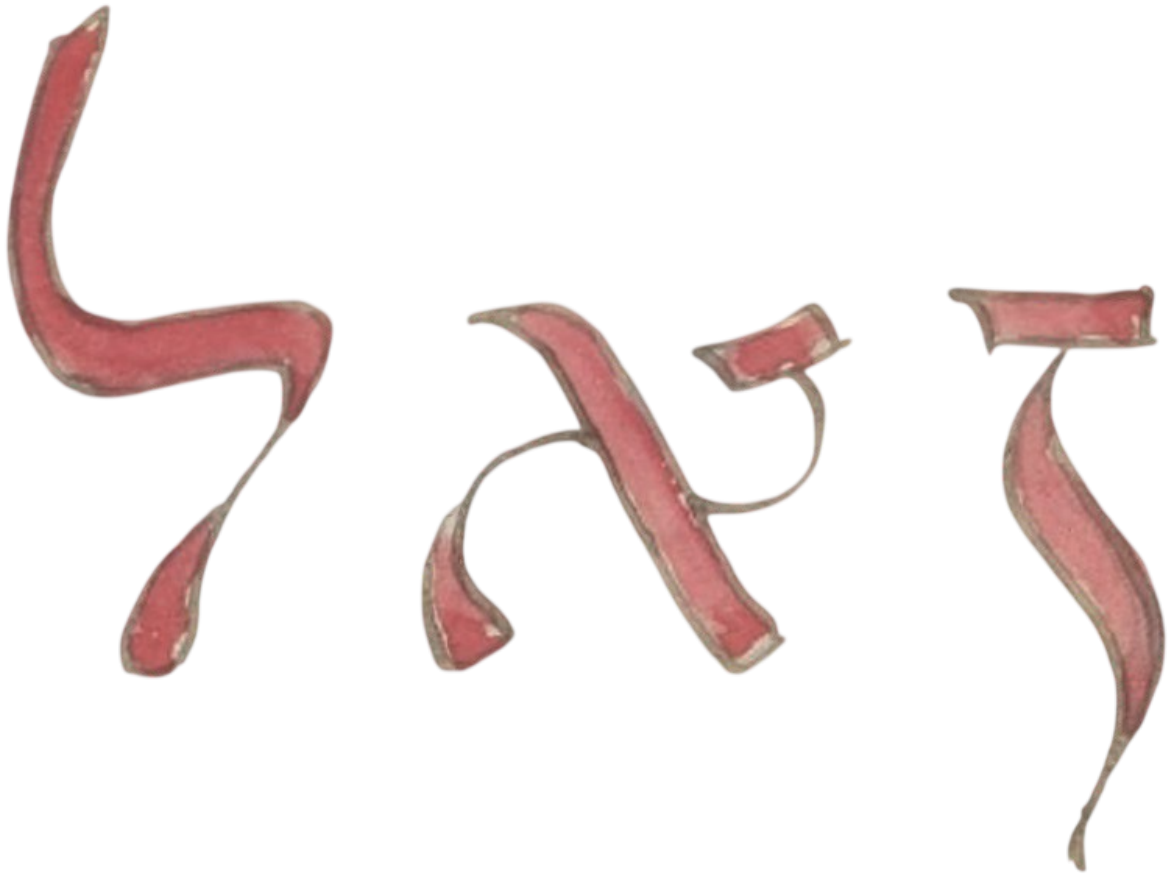
1. Translator's Note: It is unclear on the exact spelling of the word shown. (Saël. *)*

Daël

The emperor of heaven

Haël

The God who reveals doctrines.



Dzaël

The victorious God

Chaël

The God of justice

Thaël

The God of the wise.

Jah

The Supreme Creator.

Caël

The mighty[1] God.

1. Translator's Note: The French word used is "Fort", which could contextually imply mighty or strong.

Naël

The patient God, because He is eternal.

Saël

The God who conquers the demon.

Gnaël

The God who strikes with lightning.

Phaël

The God of the stars.

Tsadiel

The God of shadows.

Kophiel

The God of light.

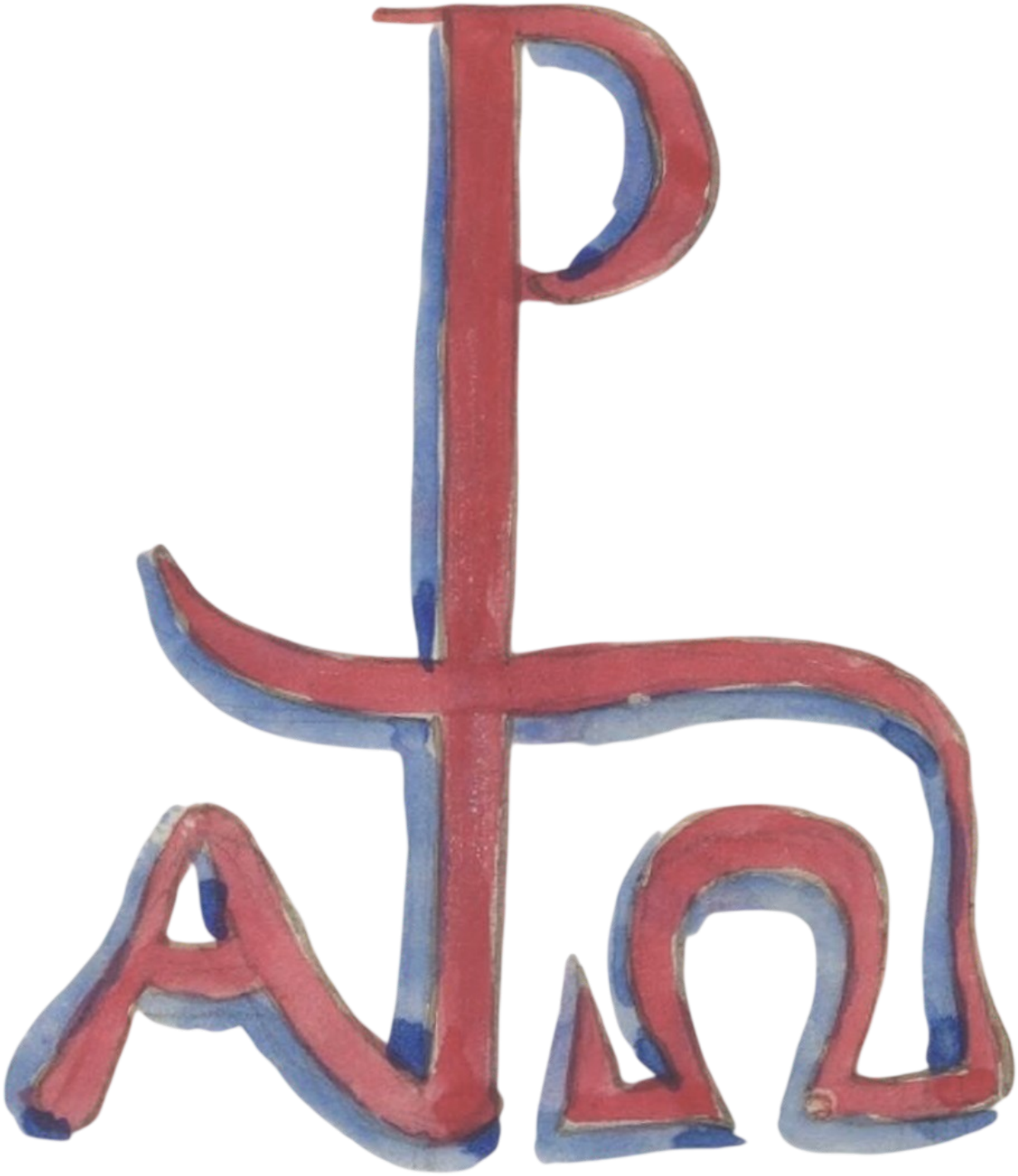
Refchel

The God of immortality.

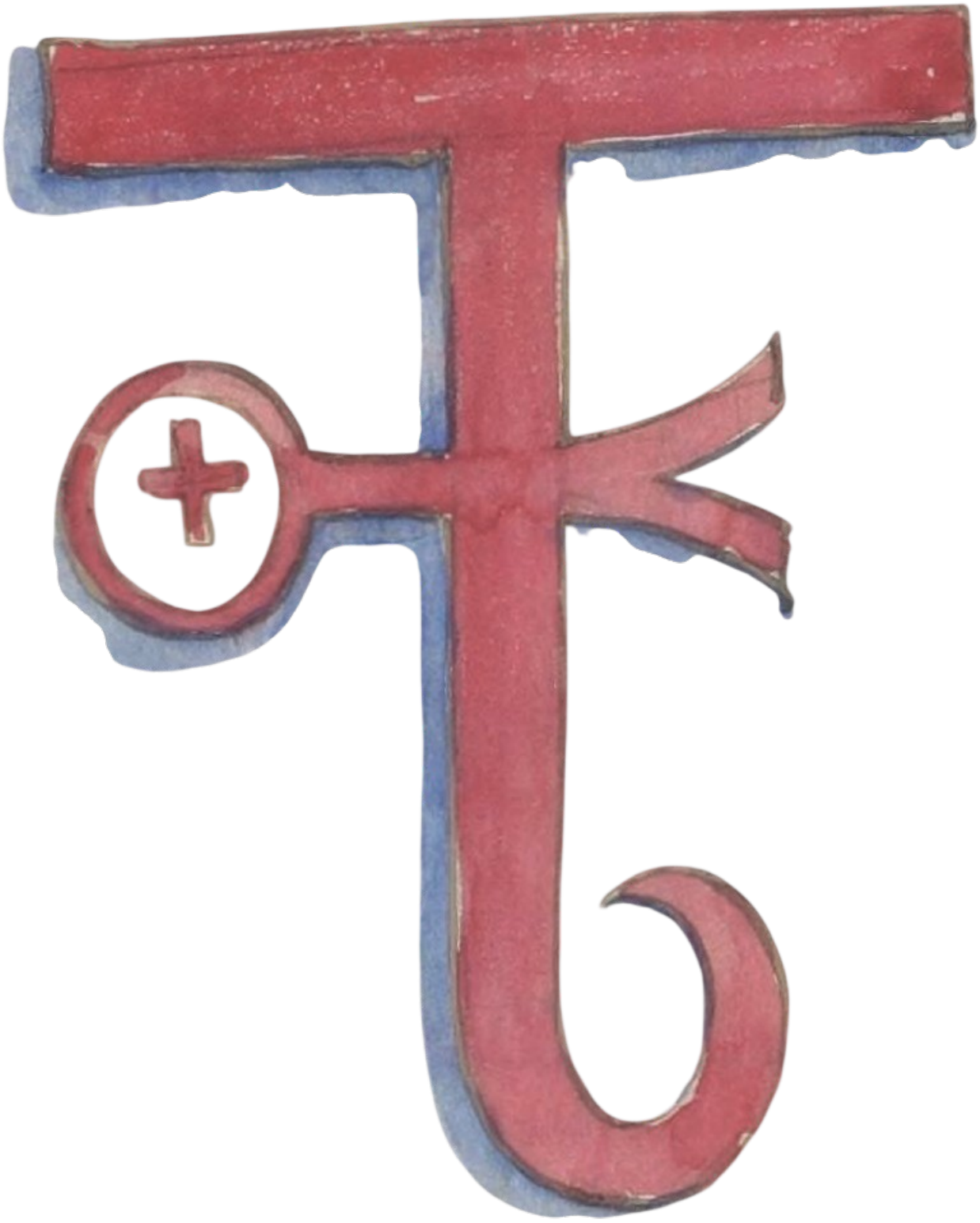
Jehosuah

The Holy of Holies.[1]

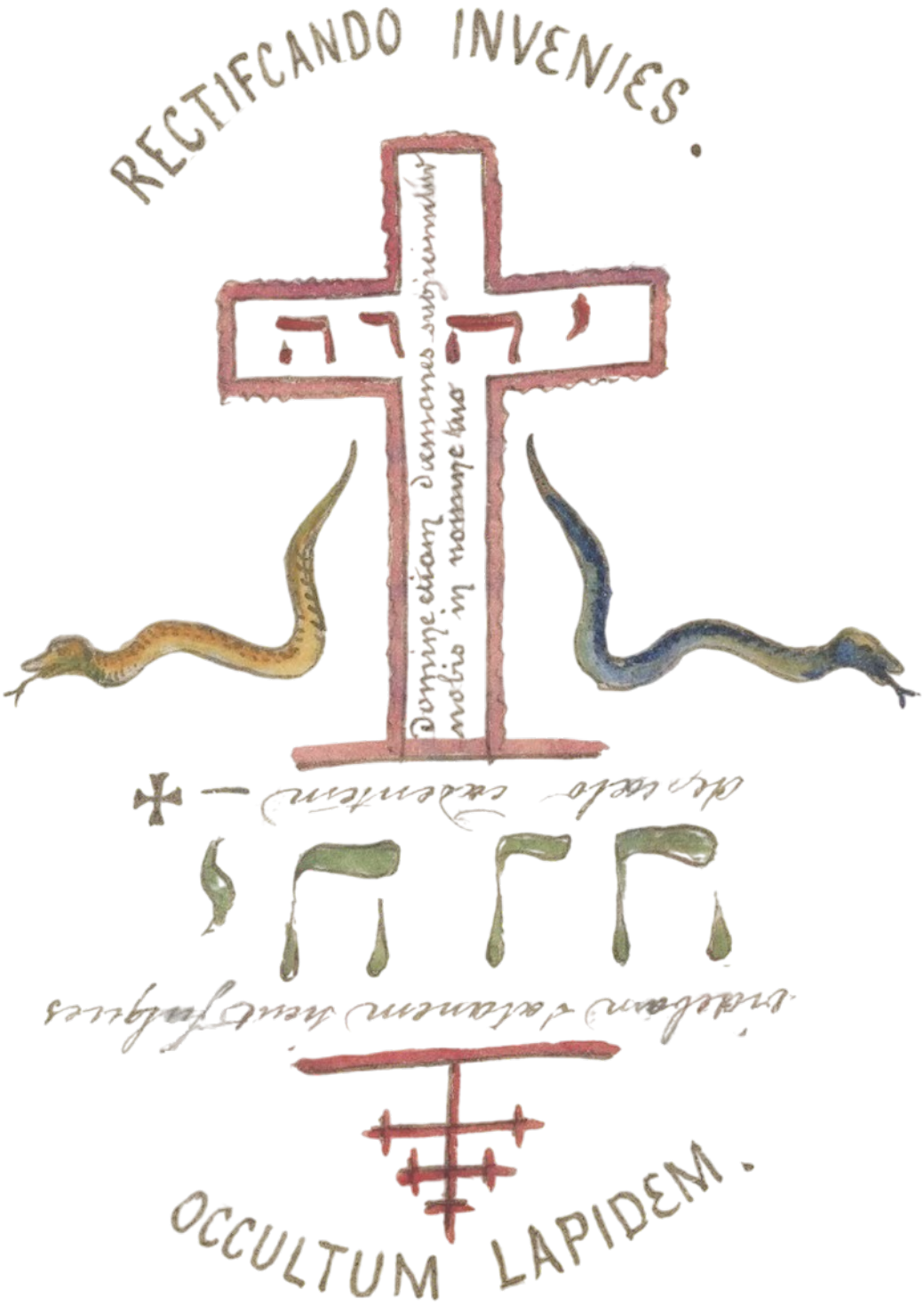
1. Translator's Note: Could also be translated into "The Saint of Saints."



The sacred sign.

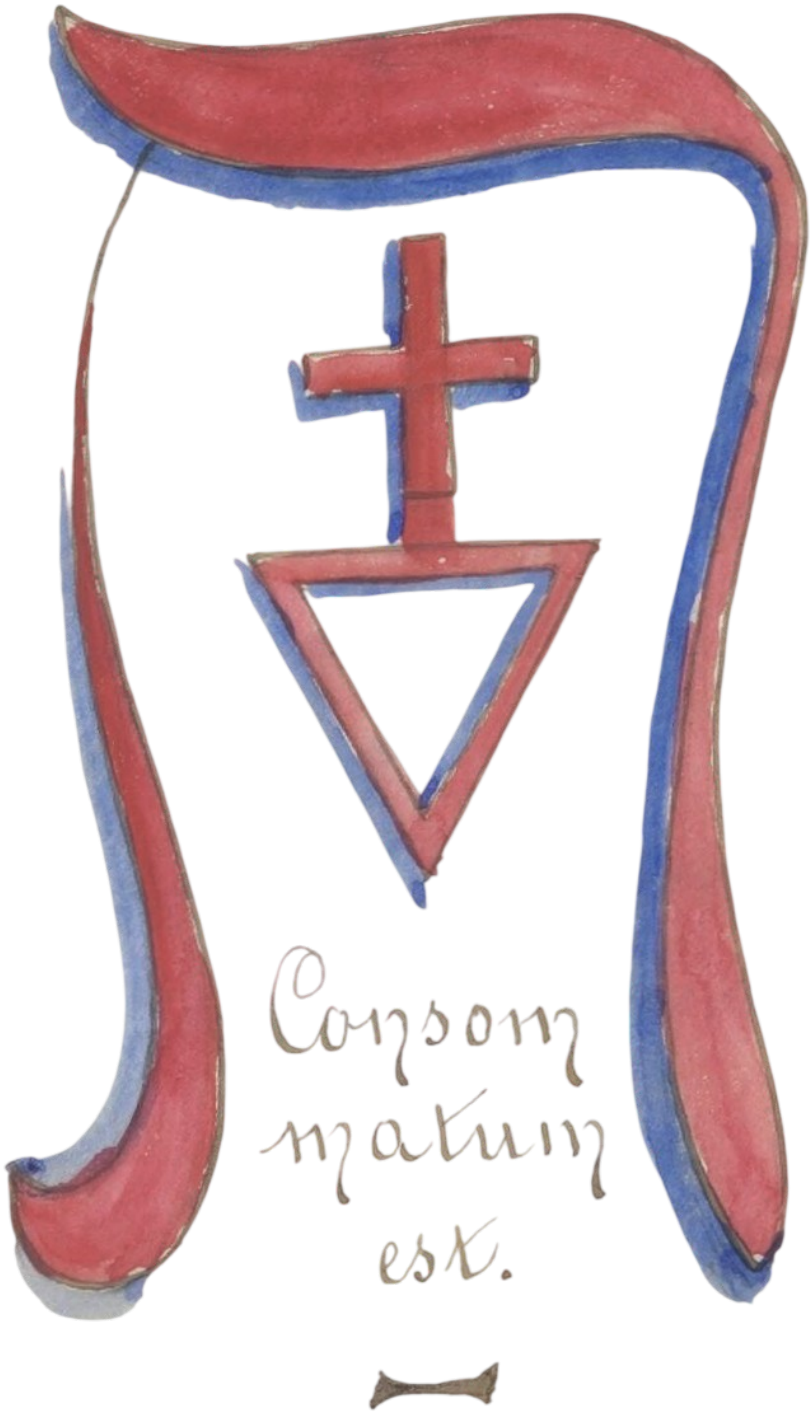


Another figure of the sacred sign.



Rectificando invenies. Domine, etiam daemones subiiciuntur nobis in nomine tuo; videbam Satanam sicut fulgur de caelo cadentem; occultum lapidem.

"By rectifying, you will find. Lord, even demons are subject to us in your name; I saw Satan falling like lightning from heaven; the hidden stone."

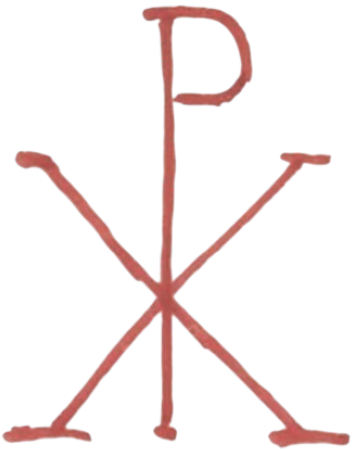


Consummatum est.

“It is finished.”

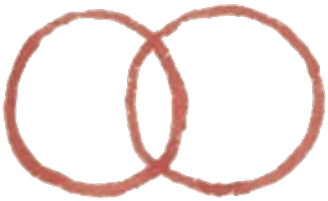
Credo in unum
Deum, Patrem omnipotentem,
factorem caeli et terrae,
visibilium omnium et invisibilium.
"I believe in one God,
the Father almighty,
maker of heaven and earth,
of all things visible and invisible."

Et in unum Dominum Iesum Christum
"And in one Lord Jesus Christ."



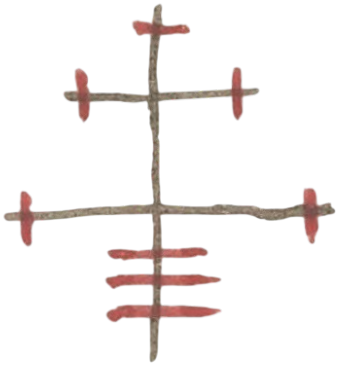
Filium Dei unigenitum, et ex Patre natum ante omnia saecula.
"The only-begotten Son of God, born of the Father before all ages."

Deum de Deo, Lumen de Lumine, Deum verum de Deo vero.
“God from God, Light from Light, true God from true God.”



Genitum, non factum, consubstantialem Patri.
“Begotten, not made, consubstantial with the Father.”

Per quem omnia facta sunt.
“Through whom all things were made.”



Et in Spiritum Sanctum, Dominum et vivificantem.
“And in the Holy Spirit, the Lord and giver of life.”

Qui ex Patre Filioque procedit.
“Who proceeds from the Father and the Son.”

Et in unam sanctam propheticam et apostolicam Ecclesiam.
“And in one holy, prophetic, and apostolic Church.”

Confiteor unum baptisma in remissionem peccatorum.
“I confess one baptism for the forgiveness of sins.”

Et exspecto resurrectionem mortuorum et vitam…
“And I await the resurrection of the dead and the life…”

Signature for the spirit.

Et vitam venturi saeculi.
“And the life of the world to come.”

Amen!

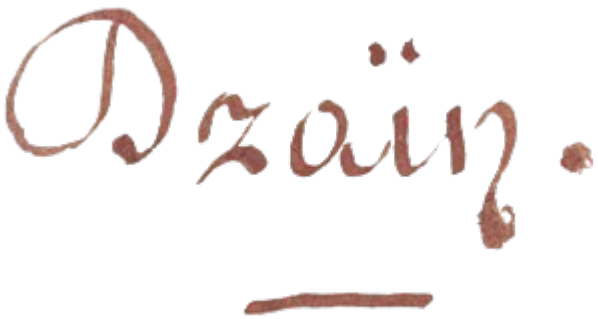
Amen!

Amen!

Signature of the Grand Hierophant

Sign and character of the book[1]

His name



In the name of the Father, of the Son, and of the Holy Spirit. Amen.

I, Jean Louis Joseph Mannay, owner of this book, commit myself by all the divine names written therein.

To abstain from all willful sin, from all drunkenness, and from everything that may lead to it.

From all impure company and from all injustices.

I dedicate and consecrate myself to the spirits of light, under the invocation of Adonaï Chalamiah, who is their prince.

I commit myself to help the weak, to visit the sick and the unfortunate, and to assist those who are abandoned.

I devote my soul and my body to almighty God, spirit of light, justice, and truth, so that He may make of them an instrument of His good works and of His glory.

We ask of Him only, in return, His assistance and His just counsel, so that, through the intervention of one of His angels, He may indicate and mark for me the places or locations that contain treasures or objects of value which I wish to discover, in order to be able to be useful to my fellow human beings.[1]

To send me a spirit of light when it is necessary for the good of my soul,

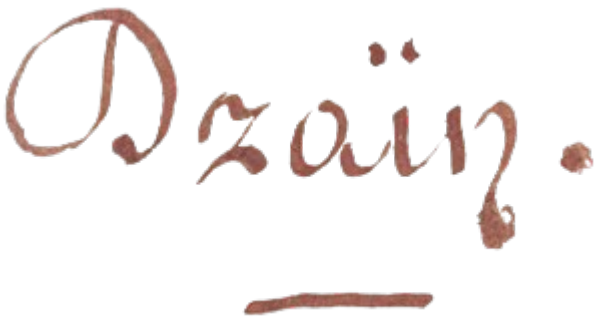
and His charitable counsel,
and that He may preserve for me life and health.

In witness whereof, signed:[2]

1. Translator's Note: Could also be translated into "in order to be useful to those who are like me."
2. Translator's Note: There was no signature presented on this page.

Sign and character of the book[1]

His name



1. Translator's Note: This page is not a duplication error.